

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.*

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Saturday, December 9, 1865.

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## MINUTES OF THE THIRTY-FIFTH SEMI-ANNUAL CONFERENCE,

HELD IN GREAT SALT LAKE CITY, OCTOBER 6, 7, 8 AND 9, 1865.

(Concluded from page 757.)

Sunday 8th, 10 a.m.

Singing by the Spanish Fork choir.  
Prayer by Elder Orson Hyde. Singing by the Ogden choir.

Elder George Q. Cannon stated that he had not met with the Saints here at a Semi-Annual Conference for sixteen years, and he prized the privilege at the present time very highly. He touched upon the importance of our thus assembling together to worship God, and on the inexhaustible mine of wealth that we have in the Gospel; a wealth that will endure eternally, not like that perishable wealth of gold and silver which we see eager hunters seeking after in the mountains and canyons around where they imagine it is to be found. Reasoned that the Gospel satisfies every want of man's nature, physically, mentally, socially, morally and politically, and that there is nothing that we ought to possess which can be offered to us as an inducement to do wrong, that we will not ultimately obtain by obedience to the Gospel.

Singing by the Tabernacle choir.

Elder George A. Smith, in a highly interesting discourse, treated on the first settlement of these Valleys by the Saints, the difficulties to be overcome, the discouraging report of Fremont concerning this region, who said that nothing could grow in it as the frost was so heavy in summer, the visible alteration in the climate since the Saints came here, and the manifest providence of the Lord over his people. He stated that for seven years he had never camped on the Sevier river in the summer but there was frost there, yet now there are fields of waving grain along the same river. Fruit grows here in abundance, of excellent flavor and quality; yet in the once fine fruit-raising districts of Western Virginia, around Nauvoo and Kirtland, and other places where the Saints had once located, rust, mildew, worms and other causes were all but destroying the fruit. He showed that the "Mormons" had pioneered this western country; California is in-

debted to them for her glory, they discovered her gold mines, commenced the first settlement from the eastern States, made the roads for her emigrants and gold-hunters to travel over, and fed them on their journey. The Saints had established the first printing-presses in Western Missouri, in Western Iowa, in Nebraska, in the Rocky Mountains and in California; they had broken a road across the vast Plains, and taught the travelling trains of emigrants how to pass through the Indian country in safety, if they would only accept the teachings. He referred to newspaper reporters, and, with some few honorable exceptions, to their tremendous capacity for lying; to a like disposition and capacity, well proven and established, manifested by certain Federal officers that had been sent here, and stated that we had done all that has been done in this Territory for educational purposes, without aid or even a word of encouragement, while millions of dollars of Government funds had passed into other States and Territories, not older than Utah, for this purpose.

Singing by the Logan and Providence choirs. Prayer by Elder Lorenzo Snow.

2 p.m.

By the hour for commencing service, the immense Bowery was crowded in every part, great numbers being compelled to go away, unable to find standing room within hearing of the speakers.

Singing by the Smithfield choir. Prayer by President Joseph Young. Singing by the Spanish Fork choir. Tabernacle choir sang "Children of Zion."

The Sacrament was administered by Bishop Hunter, his Counsellors and other Bishops.

President D. H. Wells referred to his recent mission to Europe, and to the ignorance that prevails in the world concerning God and the principles of truth. He had taken pleasure in speaking of Utah, and the blessings of peace, plenty and liberty enjoyed by the Saints here, in various nations where he had travelled. Spoke of the protection extended to all religious

parties in Britain, and of the growth of infidelity among the intelligent people because of the glaring inconsistencies of the various sects of professing Christians. He continued in a very instructive discourse on various principles of the Gospel, sustaining his reasoning by numerous quotations from the Bible.

Singing by the Ogden choir.

President B. Young, pointing to the vast congregation before him, said that all present would see the necessity of completing the New Tabernacle, and hoped that in one year from now we would be able to meet in it, when all could be accommodated with seats; and wished the people who might come to Conference, to come feeling willing to remain a week or ten days, or longer if the Spirit of the Lord so dictated. He called attention to certain items of doctrine touched upon by previous speakers, explaining various points. Speaking of God, he showed that he is a Spirit, but he is a personage of tabernacle—of glorified tabernacle—he is a spiritual, resurrected, glorified being. He instructed the Saints on legitimate authority, teaching that there is no potentate or ruler among the nations of the earth but exercises his authority and power upon an illegitimate basis; there is an authority upon the earth that is legitimate, but it is owned and recognized of God, and is in accordance with the united feelings and expressed wish of the people governed. God formed and organized the earth, and His only is the right to rule.

Singing by the Logan and Providence choirs. Prayer by Elder H. S. Eldredge.

Monday, 9th, 10 a.m.

Conference assembled in the Tabernacle, the rain which had fallen during the night, and (which still continued to descend, rendering the Bowery unfit to meet in.

Singing by the Tabernacle choir. Prayer by Elder A. M. Musser. Singing by the Logan and Providence choirs.

Elder W. W. Phelps read the following original hymn, and related an anecdote:—

## THE SPIRIT.

BY W. W. PHELPS.

O bless us with that Spirit,  
Whose form is like a dove,  
That we may all do better,  
And live in peace and love.

CHORUS.

So, fill us with that wisdom,  
The world doth never know,  
That we may please our Father,  
In all our acts below.

Though Asia gropes in darkness,  
Were virtue's lowly priced,  
And Christians sin in secret,  
We'll honor Jesus Christ.

CHORUS.

Though Afric's colored servants  
May lack celestial right,  
We'll honor God in glory,  
And let the nations fight.

CHORUS.

Though millions serve the harlot,  
And sin in every breath,  
We'll keep the Holy Spirit,  
And shun the second death.

CHORUS.

Sure, heaven and hell hold millions,  
Yet let us save the crumbs;  
The wheat and tares must ripen,  
Before the harvest comes.

CHORUS.

O may the Saints be perfect  
As God our Father was,  
When he got back to Eden,  
By her celestial laws.

CHORUS.

President B. Young spoke of the calling and ordination of the Twelve Apostles. They were called by revelation, through the Prophet Joseph, and Oliver Cowdery, David Whitmer and Martin Harris, officiated in the ordination in the beginning of 1835. He referred to the washing of feet, in the solemn assembly held in the Temple of Kirtland, that was called together by the Prophet. Gave instructions on the principle of adoption, teaching that a man by being adopted, to connect the chain of the holy Priesthood, loses nothing which he has; and treated on the continued growth and increase in capacity to receive and enjoy given blessings, and of the continued blessings bestowed upon those who live according to the principles of the holy Gospel.

Singing by the Smithfield choir.

Elder F. D. Richards spoke of the

evident shortening of the apparent distance between us as Saints and our Father and God, as a consequence of an increased knowledge of his character and being, and of the principles by which we can obtain an exaltation to his presence. He dwelt at length on some of the principles of theology, showing that duties of a temporal nature were the first that were enjoined upon our first parents when they were placed in the garden of Eden; and touched upon the laws which demand obedience, that our lives may be prolonged as were those of the ancient Patriarchs.

Singing by the Spanish Fork choir.

Elder Lorenzo Snow spoke of the limited number among the great mass of the human family who are willing to receive the truth, and of their blindness to the fact of the kingdom of God growing up in their midst; yet, so it had been in previous dispensations. Men cannot understand the things of God only by the Spirit of God. Exhorted the Saints, as Paul did in ancient times, to have the same mind in them as Jesus had, who being in the form of God, thought it not robbery to be equal with God.

President Young said that the next Annual Conference would commence on Friday, the same as the present Semi-Annual Conference, and they would either have to appoint a two day's meeting before, or have the people come together with the understanding of stopping a week. He continued,—At every Annual and Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, held at head quarters, it is the duty of the Twelve Apostles, and of the Bishops and Presidents of Branches and Stakes of Zion in the mountains, to be present; and, we would like all the influential members of the Church, who possibly can, to come from the islands of the sea and other distant parts, and attend these Conferences, to make themselves acquainted with the business and instructions given, and to become imbued with the spirit which prevails here, to be better able to disseminate it among the Saints over whom they preside.

Singing by the Ogden choir. Prayer by W. W. Phelps.



2 p.m.

Singing by the Tabernacle choir.  
Prayer by E. T. Benson. Singing by the Spanish Fork choir.

Elder George Q. Cannon made a few introductory remarks, and read the article by the Presidency and Twelve, published in the *Deseret News* of Aug. 23, 1865.

President B. Young instructed the sisters on making their own bonnets, and hats for their girls, their sons, brothers, husbands and fathers, of straw and other material raised in these mountains. He told them it was the will of God that they should do so, and wished the Bishops to see that rye is grown in the various wards for this purpose. He taught the Bishops and influential men on merchandizing for the various cities and settlements, urging the necessity of our sustaining ourselves, and instructed the people on feeding and caring for stock, and on the principles of practical economy. Proposed that we send 500 four-yoke ox-teams to the Missouri river next season with good wagons, to bring up all the poor Saints who want to come. A vote was taken, and a perfect forest of hands was raised.

The case of Walter M. Gibson was presented before the Conference, and the motion that he be cut off from the Church of Jesus Christ of Latter-day Saints, and delivered over to the buffetings of Satan, was carried unanimously.

Convention to meet at 10 a.m. to-morrow morning, the 10th inst.

The members of Zion's camp, with their wives, to meet in the Social Hall at 2 p.m. to-morrow.

Elder E. T. Benson briefly exhorted the Saints to practice the counsels and instructions which have been given during this Conference by the servants of God, and bore his testimony to the work of God, and the truth of the teachings that come through those whom the Lord has appointed to lead and guide his Church on the earth.

President Young requested those

who desire to go south to report their names, and asked an expression of the Conference if the Presidency and Twelve should select some to go down there, and if those called would go. A unanimous vote was the result.

Conference adjourned until the 6th of next April, at 10 a.m.; and previous to the commencing of Conference, a two day's meeting will be held here, beginning on Wednesday morning, the 4th of April, 1866, at 10 a.m.

Singing by the Smithfield choir.

President Young then thanked the various choirs and the Ogden band for their attendance at the Conference, and for the sweet music they had made, and blessed them. He invited them to the next Annual Conference, and requested them to notify him before hand if they could come, or any other choirs that might be able to come, so that arrangements might be made for seating them on raised seats in their proper places. He then dismissed the Conference until the 6th of April, 1866, with the following benediction:—

"According to the authority that is vested in me, I bless you with all the blessings that are invested in me and in the holy Priesthood, in the name of the Lord Jesus Christ, as Apostles and as Prophets. I bless you as High Priests, as Seventies, as Elders, as Bishops, Priests, Teachers and Deacons. I bless you, my brethren and sisters, as parents, as children, as neighbors, as communities, and as the servants and handmaidens of the Lord. I bless the musicians; I bless those who have made melody in our hearts by their voices and by their instruments of music; and I bless you with all that appertains to you, your houses, your fields, your flocks and herds; and may the blessings of heaven rest down upon you, and be around your homes and upon these mountains and valleys. I bless you and the land you occupy, and the land round about you, with all the blessings of heaven and earth, in the name of the Lord Jesus Christ. Amen."

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He who brings ridicule to bear against truth, finds in his hand a blade without a hilt—one more likely to cut himself than anybody else.



WHAT THEY SAY OF US.

(From the *Deseret News*.)

[We commend the following article from the *Golden Era* of October 8th, to the perusal of our readers. It is honest, manly, candid and well written. The *Era* is a most ably conducted literary journal, in every way worthy of its large circulation, and characterized by a flow of wit and freshness of satire in dealing with the prominent follies of the age, that is truly refreshing in these days when "fried froth" is too often mistaken for humor. That it also reaches a high standard of excellence in the "serious mood," our readers can see.]

MCLEOD ON MORMONISM.

The Rev. Norman McLeod preached a very powerful discourse, last Thursday evening, professedly on the "Resources of Utah Territory."

Mr. McLeod is a fine speaker. He indulges in declamation; but his articulation is so clear, his emphases so correct, his periods so beautifully rounded, that, in this instance, declamation is eloquence. His style reminded me very much of Mr. James Cooke, late of Wilson and Zoyara's circus.

As a rhetorician he is immeasurably superior to the Sensation Preacher, *par excellence*. Language, in his hands, is not like a flail in the hands of a boy, quite as likely to hit his own head as anyone else.

I shall take some exceptions to Mr. McLeod's discourse on the Mormons. I doubt not he represented things as he saw them, but his position there as a preacher of a faith hostile to their own, was not the best for impartial observation.

People, he said, were seduced into Mormonism by the false representations of their preachers. Their preachers say that such-and-such is the will of God. They promise their followers an advanced place in the kingdom of heaven, representing themselves as the apostles of a new creed, and the Mormons as a people chosen

by God as the medium through which his will shall be known.

Doubtless this is so. The practice, however, is not confined to Mormon preachers. It is nothing uncommon to hear from the pulpit of this city (San Francisco), the most positive and dogmatic assertions as to what is the will of the Almighty. Under another heading in this column, I have given one instance, and similar ones may be produced in any desired quantities.

I readily admit the danger of placing too much faith in the declarations of any man who professes to tell us precisely what is the will of God in matters of mere religious belief. Certain instincts of right and wrong are implanted in our hearts, and are common to all humanity. These instincts may be modified by education, but they cannot be rooted out. They are of man's nature, wherever he may be found.

In regard to the peculiar religious belief of the Mormons, this community has nothing to do. If that church should send missionaries here, we should have a right to combat what we would regard as their heresies; but we have no occasion to fight them while they mind their own business.

As a community, we do not believe in a plurality of wives. Individually, I am sure I do not. My observation of society has shown me that the man who is a faithful husband of one wife, does all that can reasonably be expected of one man. He may not thereby secure salvation, but if there is anything in "work" apart from "faith," I should say that he ought to be recommended to the Mercy of the Court on the last day.

But because we do not believe in a plurality of wives, is no reason why we should join in the persecution of those who do. No man is the keeper of another man's conscience, nor can any man understand the process by which another arrives at his conclusions. Mr. McLeod would not like to be denounced because he wants but one

wife, or because he wants none, as the case may be.

If he says that Mormonism is destructive of morality, the Mormon will answer that is a matter of opinion.

I trust no one will understand me as defending Mormonism. I defend the right guaranteed by the Organic Law of our land—the right of religious freedom.

In regard to the material condition of the Mormons, Mr. McLeod presented a dark picture. He doubtless intended to paint a faithful picture, but it is not in accordance with facts given to the world by Gentiles who have no sympathy with the Mormon faith.

The uniform testimony of impartial men is, that there is no poverty in Utah, as that word is understood in all large cities. The very emigrants, gathered from the poorer classes of English and continental manufacturing cities, are provided with comfortable homes, and put in the way of getting a better living than they had ever had in their lives.

If the Government is a one man Government, it is paternal; if it is a tyranny, it is a tyranny of mind over matter. Brigham Young has no standing army.

One thing speaks volumes for the Mormons. They have the friendship of all the Indian tribes between the two great ranges of mountains. The Mormons are always at peace with the race whose soil they have appropriated, while the Gentiles are at perpetual war. Probably the best solution of the Indian problem of the day would be, to contract with Brigham Young for peace, giving him a certain sum to preserve peace, from which should be deducted a fixed compensation for all outrages committed by Indians.

Facts upset theories. Our clergymen preach a sublime religion, but wherever they go, there follow war, contentions and bickerings. No Christian community, with perhaps a single famous exception, has preserved the confidence and friendship of the aborigines of the country so long as the Mormons.

Mr. McLeod is here to stir up in this community feelings hostile to the people of Salt Lake. Does he forget

that that is the grand half-way house between California and the East? That but for the Mormons we would not in twenty years have a Pacific Railroad? That if a serious difficulty should arise with that people, we would be reduced again to ocean communication with the Atlantic States?

Gentile testimony is almost unanimous to the effect that the Mormons are scrupulously faithful to their engagements. Mr. James Street, contractor and builder of the Overland Telegraph, states that all the contracts entered into with Brigham Young, were performed with a fidelity to the spirit and letter of the bond, as refreshing in these days as it is rare.

Now we all believe in giving the Devil his due. Brigham Young is not the Devil, but that is no reason why he should be treated worse than his sable majesty.

But the great charge against Mormonism is its treatment of the women. Let us admit the truth of all that is said on this point, and then look at home.

Every year, in this city, hundreds of women pass from the sight and knowledge of the virtuous of their sex into the haunts of vice. Let no one imagine that all these unfortunates are naturally depraved. Women who seek this life are as rare as men who seek the gallows. There is, now and then, a moral monster; there are a great many who are weak, a great many who are betrayed; but by far the larger part are driven to vicious practices by the stern hand of necessity.

It is easy to say that every woman who is willing to work can earn her living. Every woman who has tried it knows to the contrary. Some women can. With a good trade, constant employment, and a little delicate assistance from friends, a good many women do get along tolerably well.

But how many there are who have no trade; how many who cannot get employment; how many who have no friends to help them in a time of adversity.

It is true we have our society for the relief of our indigent women. It is true, also, that its treasury is always empty, while agitators are perambu-

lating the State, begging funds to relieve the degraded women of Salt Lake City or British India.

For my part, I wonder how a preacher of Christ's Gospel can go before an audience in this city, and beg money for distant charities. Mr. Scudder wants to do something to better the condition of the women in India; Mr. McLeod wants to revolutionize society in Salt Lake. Both seem afflicted with a mania for that kind of charitable enterprise which may be subjected to taxation for "necessary expenses."

In the church, on the evening of Mr. McLeod's lecture, I saw a plainly dressed young lady who, I know, has had a hard struggle to live honestly during the last three years. Her feelings were touched by the speaker's description of the condition of the women of Salt Lake, and being a woman, she did not stop to reason. There were girls worse off right around her, as she well knew, but it was not of them the lecturer was speaking. So, when the contribution—that unavoidable sequence of all missionary harangues—came around, she took from her not overstocked *port-monnaie* a half dollar, and dropped it in.

How far that half dollar will go toward the amelioration of the women of Salt Lake, I do not know. Mr.

McLeod is very welcome to it, I am sure. But there are few men, I think, in whose pockets it would not burn.

It is to be hoped that Mr. McLeod will reconsider his purpose of sharing up strife with the Mormons. He can do better to remain in this city. As a speaker, he compares favorably with almost any of our clergymen. He has a splendid and inexhaustible topic. A revelation of the secrets of Mormon life would be sure to take. It would bring an increase of popularity, perhaps, if he had been a practical polygamist himself, as then he could speak from the record. But we have no Mormon apostates of marked ability, so there is no one better adapted to minister to that prurient curiosity, which is one of the strongest weaknesses of poor human nature.

It is a wise rule that requires us to put every man where he will do the most good. On account of certain reasons, which I am sure I need not mention, it may be impossible to follow that rule strictly in this case, but all will agree that the next best thing is to put a man where he will do the least harm. On that principle, I trust that Mr. McLeod will be called to some church in this city, where his anathemas against Mormon society will serve simply to while away an idle evening.

## EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(Continued from page 761.)

The cacique of Copan, whose name was Copán Calel, had been active in exciting the revolt and assisting the insurgents. Hernandez de Chavez determined to punish him, and marched against Copan, then one of the largest, most opulent, and most populous places of the kingdom. The camp of the cacique, with his auxiliaries, consisted of thirty thousand men, well disciplined, and veterans in war, armed with wooden swords having stone edges, arrows and slings. On one side, says the historian, it was

defended by the ranges of mountains of Chiquimula and Gracias a Dios, and on the opposite side by a deep fosse, and an intrenchment formed of strong beams of timber, having the interstices filled with earth, with embrasures, and loopholes for the discharge of arrows. Chavez, accompanied by some horsemen, well armed, rode to the fosse, and made sign that he wished to hold a conference. The cacique answered with an arrow. A shower of arrows, stones and darts followed, which compelled the Span-



iards to retreat. The next day Chaves made an attack upon the intrenchment. The infantry wore loose coats stuffed with cotton, swords and shields; the horsemen wore breastplates and helmets, and their horses were covered. The Copanes had each a shield covered with the skin of the danta on his arm, and his head guarded by bunches of feathers. The attack lasted the whole day. The Indians, with their arrows, javelins and pikes, the heads of which were hardened by fire, maintained their ground. The Spaniards were obliged to retreat. Chaves, who had fought in the thickest of the battle, was alarmed at the difficulties of the enterprise, and the danger to the credit of the Spanish arms, but received information that in one place the depth of the ditch which defended Copan was but trifling, and the next day he proceeded to the spot to make an attack there. The Copanes had watched his movements, and manned the intrenchment with their bravest soldiers. The infantry were unable to make a lodgment. The cavalry came to their assistance. The Indians brought up their whole force, and the Spaniards stood like rocks, impassable to pikes, arrows and stones. Several times they attempted to scale the intrenchments, and were driven back into the fosse. Many were killed on both sides, but the battle continued without advantage to either, until a brave horseman leaped the ditch, and, his horse being carried violently with his breast against the barrier, the earth and palisades gave way, and the frightened horse plunged among the Indians. Other horsemen followed, and spread such terror among the Copanes, that their lines were broken and they fled. Copán Cael rallied at a place where he had posted a body of reserve; but, unable to resist long, retreated, and left Copan to its fate.

This is the account which the Spanish historians have given of Copan; and, as applied to the city, the wall of which we saw from the opposite side of the river, it appeared to us most meagre and unsatisfactory; for the massive stone structures before us had little the air of belonging to a city, the intrenchment of which could be broken down by the charge of a single

horseman. At this place the river was not fordable; we returned to our mules, mounted, and rode to another part of the bank, a short distance above. The stream was wide, and in some places deep, rapid, and with a broken and stony bottom. Forging it, we rode along the bank by a foot-path encumbered with undergrowth, which Jose opened by cutting away the branches, until we came to the foot of the wall, where we again dismounted and tied our mules.

The wall was of cut stone, well laid, and in a good state of preservation. We ascended by large stone steps, in some places perfect, and in others thrown down by trees which had grown up between the crevices, and reached a terrace, the form of which it was impossible to make out, from the density of the forest in which it was enveloped. Our guide cleared a way with his machete, and we passed, as it lay half-buried in the earth, a large fragment of stone elaborately sculptured, and came to the angle of a structure with steps on the sides, in form and appearance, so far as the trees would enable us to make it out, like the sides of a pyramid. Diverging from the base, and working our way through the thick woods, we came upon a square stone column, about fourteen feet high, and three feet on each side sculptured in very bold relief, and on all four of the sides, from the base to the top. The front was the figure of a man, curiously and richly dressed, and the face, evidently a portrait, solemn, stern, and well fitted to excite terror. The back was of a different design, unlike anything we had ever seen before, and the sides were covered with hieroglyphics. This our guide called an "Idol," and before it, at a distance of three feet, was a large block of stone, also sculptured with figures and emblematical devices, which he called an altar. The sight of this unexpected monument put at rest at once and forever in our minds all uncertainty in regard to the character of American antiquities, and gave us the assurance that the objects we were in search of were interesting, not only as the remains of an unknown people, but as works of art, proving, like newly-discovered historical re-

cords, that the people who once occupied the continent of America were not savages. With an interest perhaps stronger than we had ever felt in wandering among the ruins of Egypt, we followed our guide, who, sometimes missing his way, with a constant and vigorous use of his machete, conducted us through the thick forest, among half-buried fragments, to fourteen monuments of the same character and appearance, some with more elegant designs, and some in wormanship equal to the finest monuments of the Egyptians: one displaced from its pedestal by enormous roots; another locked in the close embrace of branches of trees, and almost lifted out of the earth; another hurled to the ground, and bound down by huge vines and creepers; and one standing, with its altar before it, in a grove of trees which grew around it, seemingly to shade and shroud it as a sacred thing.

In the solemn stillness of the woods, it seemed a divinity mourning over a fallen people. The only sounds that disturbed the quiet of this buried city, were the noise of monkeys moving among the tops of the trees, and the cracking of dry branches broken by their weight. They moved over our heads in long and swift procession, forty or fifty at a time; some with little ones wound in their long arms, walking out to the end of boughs, and holding on with their hind feet or a curl of the tail, sprang to a branch of the next tree, and, with a noise like a current of wind, passed on into the depths of the forest. It was the first time we had seen these mockeries of humanity, and, with the strange monuments around us, they seemed like wandering spirits of the departed race guarding the ruins of their former habitations.

(To be continued.)

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, DECEMBER 9, 1865.

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IN the many visits we have been able to make to the Conferences throughout the Mission, we have obtained a pretty good understanding of the feeling which prevails amongst the Saints, and as a general thing the Spirit of the Lord is cultivated; but there are abuses of the blessings so liberally bestowed upon the people which should be corrected. Perhaps the brethren of the Priesthood are not aware of it. If they are not, they should be, and we hold them as the responsible parties, and look for them to introduce reforms into their particular fields. Our appointment were worse than useless, if we did not raise our warning voice whenever and wherever the Spirit may dictate, to warn the brethren of the fearful gulf which yawns at their very feet, as nothing but the constant aid of the Spirit of the Almighty can open their eyes sufficiently to enable them to shun the horrible pit that gazes to swallow up the unwary; and even those Elders who have left Zion, mayhap the hope and pride of their parents and friends, and the subject of the daily prayers of hundreds

of the righteous, cannot escape unless they shun the very appearance of evil. The young brethren now in this Mission, who were born and raised in the Church, should be armed in triple proof to resist the attacks of Satan; and so long as they do not heedlessly expose themselves to contaminating influences, their armor will prove a safeguard, turning aside all darts that the Enemy of mankind may hurl against them; but the Almighty will not guarantee the preservation of one that will walk with indifference into the fire or gulf, after having their minds illuminated by his holy Spirit and receiving the Priesthood.

The complete chain which is formed through the Priesthood, extending from Zion throughout the greater part of the earth, has often been assailed by the Enemy in various forms; and, frequently, when we thought our connection perfect, a rotten link has been discovered, and those who before stood firm have been for a season sorely afflicted. But, thank God, in every instance the righteous have been delivered from the attacks of traitors within, and the pressure of hosts of foes without. The brethren laboring in this Mission should present an unbroken front to the world, standing like the Macedonian phalanx, shoulder to shoulder, and armed with the power of the great Jehovah, which will enable them to gain the victory if properly used. We are not sent forth to commit sin, for the world is already full of it, and the righteous are few indeed. Shall we, brethren, join the crowded ranks that are rushing like a mighty river to destruction, or shall we cleave to the bright future of promise, and rather suffer these bodies to be crushed and destroyed, than violate the covenants we have made? Far better would it be for us to spend our lives chained to a barren rock in mid ocean, than neglect the commands of God; and who are they who have joined the Church of Jesus Christ, that are ignorant of the will of the Almighty concerning them, if they obey that which is taught by the living oracles? All have the privilege of knowing the will of God concerning them, if they but live for it.

What we have said will undoubtedly be of some good to the Saints; but some may say, What is the use of reiterating what has been published, and which we have read many times before? That is the very point we wish understood. If you have read it, why did you not listen to the counsel given? For, we tell you that there are numbers who are violating their covenants before God each day; and, contrary to the instructions of the servants of God, if they continue in their downward course, great shall be their condemnation. And we say unto the Priesthood, Purify yourselves of the miserable dross which clogs your minds, and prevents the Spirit of God from operating through your instrumentality to the extent it otherwise would. If you wish your Branches pure, let the Teachers do their duty, and the Conference Presidents seek the will of the Lord by faith through their District President, and then follow out those counsels, and see that the Branch Presidents and Traveling Elders do their duty. We should not touch upon these points if matters were going on everywhere as they should do; but we know that there are men who profess to have the power of God resting upon them, who still need to be thus warned, and we call upon them in the name of the Lord to turn from their evil ways, and cease to pursue the phantom which will prove their ruin if they persist in following it.

Through recent communications from the Valley, we learn that the Saints are progressing rapidly in the knowledge of God, and those who have sought to do the will of the Almighty are the favored ones; and we can say to the



Saints, If you live just as humble and obedient before God in these lands as possible, you will find when you arrive in Zion, that you are prepared for the principles revealed through the Prophets of God; but if you are not in possession of the Spirit of God in these lands, you will scarcely be able to form its acquaintance in Zion. And to the Elders, whether they be Valley or native, it can be said, We never knew any who neglected their duties when absent from the centre of the Church, who ever commenced them after returning to Zion, although perhaps living under the immediate teachings of the Prophets year after year.

The sudden and unexpected death of brother George Sims will be deeply lamented by his numerous friends in these lands; and the accident which has prostrated brother Mousley will also cause pain to many. Yet, brethren, we are in the hands of God, and if he sees fit to call us hence, let us be prepared to go without a regret; but Oh! what mourning there will be among those who have trampled the laws and commandments of God under their feet.

**DEATH OF ELDER GEORGE SIMS.**—We perused with much regret the following brief paragraph in the *Daily Telegraph* of November 1st, announcing the death of Elder Sims:—"A GOOD MAN GONE.—The brief telegram from Elder Taylor, announcing that Elder George Sims had been drowned in the Platte, fell upon our ears on Monday evening with heavy sadness; and we are certain that many will read the intelligence in this paper with sincere grief. Elder Sims was unqualifiedly a good man; honest, guileless, and innocently simple in his dealings and intercourse with everybody. For his family's sake, on whom this sad intelligence falls with crushing severity, we mourn his loss, and we feel disappointed in not being permitted to welcome him again to his mountain home, where his heart was unchangeably centered; yet we write his obituary with a feeling of resignation to this affliction of Providence, which only the remembrance of a good man's life could create. He is dead, still he lives, and will live forever.

The deceased was a native of London, 43 years of age; came to Utah in 1853; in 1855 he found occupation in President Young's office, and remained there as a copying clerk till May 1862, when he left to go on a mission to England, from which he was returning when he was drowned.

We are pleased to see that his former associates are not unmindful of his family, and have already moved in a subscription for their aid. As brother George was extensively known, a general and large subscription will be expected, to help to place his young family beyond the reach of want.

**SERIOUS ACCIDENT.**—By letter from Elder William H. Miles of New York, dated the 18th ult., we regret to learn that Elder George W. Mousley, who lately left this country for the States, has met with a serious accident. He was travelling by rail from New York to Wilmington, in the State of Delaware, on the 15th ult., and while at Newark the train ran off the rails. Two cars crashed into each other, killing three people and wounding thirteen or

more. Brother Mousley had his collar bone broken in two places, and is supposed to have also received internal injuries. He was being well attended to, and the surgeon thought that with great care he would recover. X

## CORRESPONDENCE.

### AMERICA.

Great Salt Lake City, }  
Oct. 18, 1865. }

President Brigham Young, jun.

Dear Son,—The last letter which I have received from brother Wells or yourself was dated Aug. 5th, and was written by you upon your return to England from the continent. Your letters from the continent, describing your travels and the cities and places of note which you visited, have been very interesting to me and the family. My last letter to you was dated Aug. 22nd. Since that was written, I have been almost constantly travelling, and have been compelled to defer writing to you until the present. After writing to you, in company with brother Heber and several brethren of the Twelve, and some other Elders, we visited Tooele valley, met with the people at E. T. city, and held a two days' meeting with the Saints at Tooele city. On the 14th September, myself and company started on our annual visit to St. George, and returned to this city on the 29th of September. We had a snow storm at Round valley and between there and Fillmore; with this exception we had a very agreeable and pleasant journey. In every place which we visited, the Saints appeared to feel as well as I ever saw them. They turned out almost *en masse* to meeting whenever we gave out an appointment, and the Spirit of the Lord rested powerfully upon the Elders and the people upon every occasion. The teachings were very practical, and applied to almost every duty and labor connected with life. The people in the Southern Settlements feel very cheerful and contented this season; their prospects are brightening, and those who have entertained doubts in the past respecting the practicability of being able to make a living in that region, have dismissed their fears and come to the settled

conclusion that, after all, the country is habitable. Probably more than half the breadstuff the people in that section of the Territory need for the year, has been raised in the settlements outside of the rim of the Basin. A considerable number of improvements made since our last visit are apparent in St. George. The new settlements of the Muddy and Beaver Dam streams are reported as being very flourishing, and the brethren feel sanguine at their prospects. We are informed that the cotton plant grows finely down there, being especially thrifty on the Muddy. I am intending to move my cotton machinery down to that country, so as to be in time to manufacture the next crop of cotton, and have selected a site for the factory at Washington, six miles from St. George.

During our absence on this southern trip, we held meetings and preached discourses. We did not go any further than St. George, going straight there and returning straight back. Brothers Franklin D. Richards and A. M. Musser struck off from the company at Chicken Creek on our way down, and visited seven settlements on the Sevier, which contained about 432 families. It is almost a matter of surprise even to us, who have travelled more or less every summer throughout the Territory from the first of our settlement here until the present, how the people have increased and are still increasing and spreading abroad. We have been travelling steadily all this summer which is just past, remaining but a very short time in the city between our trips, yet there are a great number of settlements that we have been unable to visit for the want of time. The time is not far distant when the cry will be heard, "the place is too strait for me: give place to me that I may dwell," and Zion will lengthen her cords and strengthen her

stakes, and break forth on the right hand and on the left.

The increase of the number of our children throughout our Territory is very apparent, and is a matter of pleasure and gratulation to all the Saints. Wherever we have been this summer, the children have been paraded by their teachers, and have lined the streets as we have entered the settlements, making our hearts throb with joy at witnessing them. The seed of the righteous is becoming numerous in the earth. When the Gospel was first revealed in this generation to the Prophet Joseph, there were but very few whom the Lord could call who would obey him and take upon them his name. But what a change thirty-five years have wrought! We have raised up a race in these mountains, whose highest desire is to serve the Lord, and whose pride is to be called by his name. The friends of the Almighty, they who are desirous of carrying out his will at all hazards, instead of being scattered one or two in a place, and in but a few places, are now numbered by thousands who are collected together in one land, and are a power in the earth that cannot be ignored or passed by, and are daily becoming more numerous. Nothing like this has been seen in the earth for centuries. The Nephites were the last people of whom we have any account, who were united in the desire to do the will of God, and to acknowledge him as their head. Since their apostasy, and the withdrawal of the Priesthood from mankind, until the time of its restoration again, the Lord has been without a people whom he acknowledged, or who would have been willing to do his will in all things. The bestowal of the Priesthood again upon man, brings into existence the union which has been so long lost and mourned over, and erects a standard to which every lover of truth, and every obedient son and daughter of God throughout all the nations of the earth, can rally.

President Daniel H. Wells and wife and child, and Elder Finley C. Free, arrived in this city on the morning of Saturday, the 7th instant, enjoying moderately good health, but fatigued from the trip. They came in time to

participate in the Conference, and they were very warmly welcomed.

Our Conference was very numerously attended, by the Elders and Saints from various parts of the Territory, and was highly enjoyed by all. The Conference convened on Friday, and continued until Monday evening, and was followed on Tuesday by the meeting of the Convention for the regulation of the price of produce, &c. The first three days' meetings were held under the Bowery, but on Sunday night it rained, and the meetings on Monday had to be held in the Tabernacle. It was unanimously resolved at the Conference, to send five hundred ox teams down in the spring to the frontiers, to help up the poor. This will, without doubt, be cheering news to the Saints abroad, who are struggling and toiling to emancipate themselves from Babylon. How many of those who will receive help will appreciate the exertions we make to assist them in accomplishing the object for which, at the present time, they so fondly yearn? Many who have been helped through, and who probably would have been compelled to remain in Babylon for years yet to come, had help not been extended to them, come here, and turn away and join themselves to the wicked, and abuse the people who have befriended them, and to whom—if any regard had been paid to their expressions while they were in the Branches where they joined the Church—it might be expected they would be eternally grateful. We have had this to contend with in the past, and we may expect that it will be so in the future, while human nature remains so depraved and so subject to sin and sinful influences as it is.

In view of the heavy expense that will naturally fall upon the Trustees-in-Trust of the Church in sending down so many teams this season to help up the poor, I wish you to be particular in urging upon the people the importance of paying their Tithing. Of course, I wish the same policy that has prevailed upon this subject for the past few years, to still continue to govern you. Do not make it a matter of fellowship if men do not pay their Tithing, neither suffer it to be so



strenuously urged upon the people as to become oppressive, but let the Saints understand that it is a law of the Lord, and not only a duty, but a privilege for them to devote a tithe of their means to the building up of his kingdom on the earth. When they view it in this light, instead of it being a task or an onerous burden to pay Tithing, it will be a pleasure.

I wish you to be prompt and decisive in your counsels to and dealings with the Elders, not with harshness or severity, but in a pleasant and kind manner. You know what right is, and you should see that it is maintained.

When the health of any of the Elders is likely to fail, continue to take the course which you have done, and move them to places possessing a more congenial climate.

There have been great expectations indulged in by many who are inimical to us, respecting the ingress of a heavy body of troops into the Valley this Fall; but, so far, they have been disappointed, and from the best information that can be obtained, their disappointment is not likely to be removed. One thousand men may come in for the purpose of wintering here, but a large portion of them will be composed of men who have served in the rebel ranks, and who enlisted under the Federal flag with the express understanding that they should only be required to fight Indians. It is said that the utmost harmony does not exist among these two classes of troops; the Southern men not being well pleased with the name by which they are sometimes contemptuously called—namely, “galvanized Yanks.”

The new Tabernacle is being pushed forward, and the scaffolding is erected upon which the bents of the roof are to be raised. We hope that by the time for holding our next Semi-Annual Conference, it will be sufficiently completed to admit of our assembling in it.

With love in which Presidents Kimball and Wells, and all the brethren join, and praying the Lord to be with you, and to fill you with revelation and preserve you in health, I remain your affectionate father,

BRIGHAM YOUNG.

### ★ SCANDINAVIAN MISSION.

Copenhagen, Nov. 15th, 1865.

President Brigham Young, jun.

Dear Brother,—As it is now a long time since I wrote to you, I gladly embrace the present opportunity of writing, that I may give you at least an idea of my feelings, labors and travels since my last communication. My health is still good, and I truly think I have been greatly blessed of the Lord in this respect as well as in every other. I wrote to President Wells while in Aarhus, Jutland, since which time I have done a good deal of travelling, if nothing more. By consent of President Widerborg, I spent two weeks with him in Copenhagen in September; I also took a trip up to Norway, and spent eleven days very pleasantly with brother Sprague, returning in time to attend a Conference in Copenhagen on the 30th of September and the 1st of October, where we met brother John Sharp, jun., also several of the brethren who came from Zion this last season. We had a splendid Conference, and the reports from the different parts through the Copenhagen Conference were very cheering. Many have been baptized, and many more inquiring, showing that this, the oldest part of the Scandinavian Mission, has not yet been “preached to death,” nor are all the honest-in-heart gathered out. The native Elders who came from Zion gave in a good report, stating that their old friends and acquaintances were glad to see them, and rather surprised to find that Danes were allowed to return to their native land. In the afternoon of Sunday, there were many strangers present. The Lord poured out his Spirit upon President Widerborg, and he bore a testimony of the Truth that caused many hearts to rejoice. The reports from Conferences held in Veile, Aarhus, Aalborg, and Vendysse in Jutland, also from Lolland and Tyen in Oernes Conferences, are encouraging, showing that our reinforcements are doing a good work. The Saints, as a general thing, desire to do their duty and serve the Lord their God.

By consent of brother Widerborg, brother Sprague and I accompanied brother Sharp on his return to Sweden. We visited the Saints and held meet-

ings in Malmö, Jönköping, Gotheburg, Nönköping and other places, where we were well received, had good lively meetings, and enjoyed the Spirit of God in our association, which strengthened our faith and made us rejoice at finding the same spirit, the same faith and desires enjoyed by so many hundreds here, as in Denmark, England and Zion. This satisfied me that the Latter-day Saints, though far separated in body, are still one in spirit, desiring to serve the Lord and assist in rolling forward the Work of the last days. On the 28th and 29th of October, I attended a Conference in Stockholm, where we met brothers Widerborg, Gee and Olsen. We had a very good Conference here—the reports given in were cheering, showing that the Lord, through his servants, is gathering out the wheat that the tares may be burned. Brothers Sprague, Sharp, Gee and I remained in Stockholm two weeks, visiting the palace, Riddarhelm Kyka, Riddarhuset, and other places of interest, of which there are many in that Venice of the north. We had several opportunities of seeing his august Majesty Carl XV, King of Sweden and Norway, with his queen and suite. He is a fine looking, powerfully-built man, but still is only mortal, subject to death and decay like his poorest subjects, from whose ashes his could not be recognized. Brother Sprague and I left Stockholm on the 7th inst., leaving brothers Sharp and Gee with many thanks for the kind reception they had given us, and the successful exertions they had made in making our visit pleasant and agreeable. We arrived here on the 11th safe and sound, and were kindly welcomed home by brother Widerborg. I have enjoyed my visits to Norway and Sweden very much, and hope they will result in

my future usefulness in assisting to roll forward the great Work the Lord has for his servants to perform. They have given me an opportunity of becoming acquainted with the people, their language, manners and customs, as well as giving me a geographical knowledge of the lands from which so many of the true, honest hearted children of Israel are being gathered. I have also had the opportunity of seeing the Saints at home, and learning their feelings, and the progress of the Work in those countries, and can truly say they feel well, and in spite of the persecutions and scoffings of their Christian(?) neighbors, they hold fast to the knowledge they have gained, and are anxious for the day to come when they can leave fathers, mothers, brothers, sisters, lands and all things, to go to the place appointed of God for the gathering of his children, so that they may dwell in peace, with none to molest or make afraid, serving the Lord as he commands.

The Saints throughout this Mission are very poor, the rich having gathered out several years ago; but those who are there are, according to their knowledge, the best I have seen. I expect to start out into the country soon, to learn the language and do all the good that lies in my power. I desire ever to be found in the discharge of my duty, and be on hand to go or stay as the servants of the Lord may think best, and devote this life unto the Work I am engaged in, so that I may be found worthy of a seat in the kingdom of our God, and go on progressing from step to step forever and ever.

Praying the Lord to bless you with all blessings necessary to the fulfilment of your high and holy calling, I remain your brother in the Gospel.

JOSEPH HENRY FAIR.

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A gentleman in speaking to a real-estate agent about the situation of an estate which he was about to buy in a level neighbourhood, said: "The country is exceedingly beautiful, and I do so admire a rich flat."—"So do I, sir," said the obsequious but grinning agent.

"The happiness of Mr. and Mrs. Moore is very great," said one lady to another; to which reply was made, "When they have a little more it will be greater."

Be persuaded of this: it is vice that degrades, virtue that elevates mankind; beauty and fortune are independent and fortuitous.